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Travancore Archaeological Series

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Travancore Archaeological Series

No. VII

Trivandram Museum Stone Inscription of Maranjadaiyan

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TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN.

While editing his article on the 'Eight Vaṭṭeḻuttu Inscriptions of the Chôḻa Kings, published in 1898, Prof. E. Hultzsch has observed (1) that "Prof. Buhler in his Indian Palaeography (p. 72, f, of the German Edition) and Mr. Venkayya in his paper on the Kôṭṭayam plates of Viraràghava (above Vol. IV., p. 293) have lately urged the necessity of publishing Vaṭṭeḻuttu inscriptions, the dates of which can be fixed with certainty. Hence I take this opportunity for issuing mechanical copies of eight Chôḻa Inscriptions. None of these is in a condition of complete preservation; but I trust that even in their necessarily imperfect state the accompanying *fac-similes* will prove useful for tracing the development of the Vaṭṭeḻuttu-alphabet." Since then only four more *fac-similes* of Vaṭṭeḻuttu inscriptions have been published; (2) nor are these of well preserved records. The complaint, that we have not got a sufficient number of plates of Vaṭṭeḻuttu inscriptions published, has been re-iterated by Mr. Venkayya in his Annual Report for the year 1906-7. Says he; "It is unsafe to base any definite conclusions solely on the Vaṭṭeḻuttu portion, because a sufficient number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison." (3) This paper is the first of a series intended to supply this want of Vaṭṭeḻuttu inscriptions with plates.

The sub-joined inscription is engraved on a black, hard stone on the back of which is sculptured in bas-relief a hero, with a bow in one hand standing facing the proper right. It is meant to represent Raṇakìrtti, in whose name and memory the stone was set up. The epigraph was discovered by the late Prof. Sundaram Pillai, M. A., of the Travancore Educational Service near Àramboḻi, one of the frontier stations of the Travancore State. Recognising its antiquity and historical importance, he got the stone bearing it removed to the Trivandram Museum, where it is now set up on the southern side of the western or the main gate, exposed to wind and weather. The inscription in consequence is now somewhat worn out. I now edit it from the impressions prepared by my copyists.

The inscription under consideration is written on a neatly dressed surface which measures a foot by two and a quarter feet. It has been previously ruled and between every two lines the letters are engraved. There are on the whole eighteen lines but the last does not show any writing. The whole inscription is bounded on its four sides by four deep cut lines. The record is tolerably well preserved. Its alphabet is Vaṭṭeḻuttu of the same vertical type as that employed in the Tirupparaṅguṉṟam inscription and the Madras Museum grant of Màrañjaḍaiyaṉ. The peculiar shape of the letters *ṉ,t,n,ṟ* and *ṉ*, which have their lower portions horizontal, is worth noting. In the later inscriptions the ends of the lower portions of these letters are curled upwards and inwards, lending them a roundish appearance (from which the alphabet derived its present name Vaṭṭeḻuttu, meaning the round characters.). The letter *ṉâ* retains the older shape, roughly a semicircle with its opening turned below. The letter *y* is almost similar in form to the later *y*. The secondary *â* in this record is also slightly different from the later symbol. The secondary *i* always tends to be on the top rather on the side of the consonants as in the later alphabet. This is a characteristic feature of the older forms both in the Tamil and Vaṭṭeḻuttu alphabets and affords us a test of the comparative antiquity of the record in which it occurs.

(1) Ep. Ind., Vol. IV., p. 41.

(2) "Three memorial stones" by Dr. Hultzsch, Ep. Ind., Vol. VII., pp. 22-25; and the Ambâsamudram inscription of Varaguṇa Paṇḍya by Mr. Venkayya. Ibid., Vol. IX., pp. 84—94.

(3) An. Rep. on Ep. for 1906—7, p. 67.

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The letter *ṉo* occurring in *l*.8, in the compound *vîṭṭiṉ-oṟṟai* has the older form, which resembles roughly the Arabic numeral 2. The secondary *û* sign in *mû* and *vû*, occuring in the words Perumûr and Koḻuvûr in *ll.* 13 and 12 respectively, is added vertically below instead of, as usual, at the bottom of the right side of the consonants *m* and *v*. The language of the inscription is old Tamiḻ and is defective in construction.

The inscription belongs to the 27th year of the reign of the Pâṇḍya king **Mâṟañjaḍaiyan** and records that in the battle of Viliñam the Pâṇḍya forces left the Chêra army in confusion outside Viliñam and retired to the fort of Karaikkôṭṭai. The Chêra army, later on rallying round, pursued the enemy and set themselves to destroy the fort of Karaikkôṭṭai. In this attempt they inflicted some loss on the Pâṇḍya forces and Raṇakîrtti, a faithful servant of the Pâṇḍya king, fighting bravely, and killing several of the opponents, fell struck by the arrow of a man named Tâḍaṉ Perum-tiṇai of Perumûr.

The Śiṉṉamaṉûr plates of Râjasiṁha II discovered by Mr. G. Venkoba Rao (4) and the Aṉaimalai inscriptions discovered by myself and published by Mr. Venkoba Rao (5) form the starting point in the genealogy and chronology of the Pâṇḍyas. The former is said to yield the following pedigree for the early Pâṇḍyas :— (6)

1. Jayantavarman.
|
Mâṟavarman, Parâṅkuśan, Arikêsarin, Asamasaman, Alaṅghyavikraman, Akâlakâlan, conquerer of the Pallava at the battle of Śaṅkaramaṅgai
|
3. Jaṭila, Parântaka I.
|
4. Râjasiṁha I.
|
5. Varaguṇa Mahârâja I.
|
6. Mâṟavarmaṉ, Śrîvallabha, Êkavîra, conqueror of Mâyâ Pâṇḍya, the Kêraḷa, the Siṁhaḷa, the Pallava and the Vallabha kings.
|
7. Varaguṇavarman II. | 8. Parântaka II, Vîranârayaṇa, Śaḍaiyan. Fought at Kharagiri and seized Ugra. Married Vâṉavaṉ-mahâdêvi-.
|
9. Râjasiṁha II, Abhimânamêru Mandara-gaurava, Mâṟavarman.

The information contained in this inscription is slightly different from that obtained from the other Śiṉṉamaṉûr grant, as also from that of the Vêḷvikuḍi record. Until the texts of these most valuable documents are made available to the public, nothing could be said definitely about the accuracy of the genealogy.

(4) Ibid, for 1907—8, p. 62.

(5) Ep. Ind., Vol. VIII., p. 317.

(6) I classify the Pâṇḍyas into three divisions, the Early, the Medieval and the Later Pâṇḍyas. The first class includes those as far as Râjasimha II and a few others ; the second class comprises the large number of Sundara Pâṇḍyas, Kulasêkhara Pâṇḍyas. Vikrama Pâṇḍyas etc. ; and the last consists of those who seem to have removed their capital to Tinnevelly and were crowned in the Viśvanâthasvâmin temple at Teṉkâśi and were ruling as vassals under the Vijayanagara kings.

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If the table given above is examined closely, it becomes apparent that the Pâṇḍyas alternately bore the names **Mâṛavarman** and **Jatilavarman** (Śaḍaiyaṉ), just in the same way the Chôḷa king called themselves alternately Râjakêsari and Parakêsari. Thus the kings Nos. 2, 6 and 9 in the table are called Mâṛavarmans while Nos. 3 and 8 are ealled Jaṭila, Śaḍaiyaṉ or Neḍuñjaḍaiyaṉ. From this we might conclude that Nos. 1 and 5 should have been also known as Śaḍaiyaṉs and No. 4, a Mâṛavarman. I might go a step farther and state that the father of Jayantavarman (No.1) and his (No.1.) great grand-father must also be Mâṛavarmans or Neḍumâṛaṉs. Let me now proceed to investigate the history of some of these king as gathered from inscriptions and literature, in so far as the latter does not militate against epigraphical results.

According to the Tiruttoṇḍa-ttogai a decade of verses giving a list of the sixty-three Śaiva devotees of the Tamiḻ land sung by one of them, Sundaramûrtti Nâyanâr, and according to the Periyapurâṇam of Śêkkiḻâr, which deals with, in detail, the lives of these saints, the Pâṇḍya contemporary of the great saint, Tirujñânasambandar, was a Neḍumâṛaṉ or Niṉṟa-śîr-Neḍumâṛaṉ (7) (Neḍumâṛaṉ of lasting glory). This Niṉṟa-śîr-Neḍumâṛaṉ was also one of the sixty-three Śaiva devotees and had married Maṅgaiyarkkaraśi,) the daughter of the Chôla king. (8) His minister, Kulachchiṟaiyâr, a native of Maṉamêṟkuḍi (9) was also another of the sixty-three. The age of Tirujñânasambandar has been fixed as the middle of the 7th century A. D. (10) From the Âṉaimalai inscription of Mâṛañjaḍaiyaṉ *alias* Parântaka (No. 3 of the above table) we learn that he belonged to the latter half of the 8th century. (11) Calculating at the usual rate of thirty years for each generation, we find that the contemporay, of Tirujñânasambandar must be the great grand-father of Jayantavarman. (12) As a deduction from my generalisation I called him a Neḍumâṛaṉ or Mâṛavarman and this was precisely the name he bore according to the Tiruttoṇḍattogai and the Periyapurâṇam.

(7) See Periyapurâṇam, The Life of Niṉṟa-śîr-Neḍumâṛaṉ, pp. 375-76, (Madras Edition).

(8) Ibid, The Life of Tirujñânasambandamûrtti Nâyaṉâr, verses 603-658.

(9) Ibid, Th Life of Kulachchiṟaiyâr, p. 244, verse 1.

(10) Ep. Ind., Vol. III., p. 278.

(11) Ibid., Vol. VIII., p. 318.

(12) Jaṭila (No. 3) must have come to the throne some time after A. D. 760 the alleged period in which the battles at Śaṅkaramaṅgai, Nelvêli etc., were fought between the Dramiḷas and Udayachandra, the general of Nandivarman Pallavamalla. One of the Dramiḷa kings who took part in these battles was, as would be seen in a subsequent portion of this paper, Jaṭila's father, Parâṅkuśa. So, he (Parâṅkuśa) must have lived till at least about A. D. 760 and possibly some time after that. Anyhow, A. D. 770 forms a limit for his existence; for, we know this year belonged to the reign of his son Jaṭila. We might take 770 or thereabouts to be the beginning of his reign. Hence, leaving Jaṭila, whose reign had begun in A. D. 770, I have deducted from 770 five times thirty years, for the five generations beginning with Parâṅkuśa up to the great grand-father of Jayantavarman; that is, 770—150=620 A. D. This gives approximately the beginning of the reign of the fifth ancestor of Jaṭila; so then, the middle of the reign of the fifth ancestor of Jaṭila would be the middle of the 7th century. This was established by another line of reasoning to be the age in which Tirujñânasambandar flourished, and visited the Pâṇḍya and converted him from the Jaina to the Śaiva faith. The synchronism between the Pâṇḍyas and the Pallavas would then be as follows :—

Pâṇḍyas	*Pallavas*
Mâṛavarman (I)	Narasimhavarman (I)
Jaṭilavarman	Paramêśvaravarman (I)
Mâṛavarman (II)	Narasimhavarman (II)
Jayantavarman	Paramêśvaravarman (II)
Parâṅkuśa	Nandivarman Pallavamalla

Of these I identify the Mâṛavarman, whom I have provisionally called the first, as the contemporary of the Saiva saint, Tirujñânasambandar and the Niṉṟa-śîr-Neḍumaṛaṉ of the Periyapurâṇam

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Of the kings who succeeded Māṛavarman, the contemporary of Tirujñānasambandar, down to Jayantavarman we know at present nothing definite and so let us pass on to the reign of **Parânkuśa** *alias* **Arikesari**, the son of Jayantavarman. I have elsewhere shown that he is the hero of a poem, three hundred and odd verses of which are quoted in the commentary of the classic Tamil work, the Iṛaiyaṇâr-agapporuḷ. He is described therein as the victor in a battle that was fought by him at Śaṅkaramaṅgai with the Pallava. He fought with the Chêra at Viliñam, Kôṭṭâṛu, Pûlandai, Śêvûr, Naṛaiyâṛu, and Kaḍayal. With some unmentioned opponents he fought the battles of Śennilam, Aṛṛukkuḍi, Pâḷi, Mâttûr, Nelvêli, Vallam, Maṇaṛṛi, Kaḷattûr, Neḍuṅguḷam and Kuḷandai. He went by the various names Parâṅkuśaṇ, Arikêsari, Raṇôdayan, Vijayacharitan, Śatrudurandaraṇ, Vichâritan, Varôdayan and Mânadan[13]. The king mentioned in this poem must be No. 2 of the table; for, both of them have fought a battle at Śaṅkaramaṅgai and borne the names Arikêsari and Parâṅkuśa.

For considerations which will be explained later on, we can take the Mâṛañjaḍaiyaṇ of our record as identical with No. 3 of the table and the same as the king mentioned in the Aṇaimalai inscription. The latter record is dated, as we know, in the year A. D. 770. Hence his father who is reported to have won a victory at Śaṅkaramaṅgai over the Pallava must, as Mr. Venkayya rightly surmised, be the contemporary of Nandivarman Pallavamalla, whose general Udayachandra is also said to have defeated the Dramiḷas at Śaṅkaragrâma (Sanskritised form of Śaṅkaramaṅgai). ([14]) The Tamiḷ work already referred to mentions a battle fought at Nelvêli by Neḍumâṛaṇ; the same place was, according to the Udayêndram plates of Nandivarman Pallavamalla, also the scene of an action between the Pallava and the Dramiḷas. ([15]) From these facts we might rightly conclude that Arikêsari Mâṛavarman *alias* Parâṅkuśa was identical with the Neḍumâṛaṇ of Iṛaiyaṇâr-agapporuḷ. If this conclusion is correct, the age of Nilakaṇḍaṇâr, the compiler of the commentary of Nakkîrar on the Iṛaiyaṇâragapporuḷ, must have been after the first half of the 8th century. ([16])

Referring to the Tirupparaṅguṇṛam inscription of Mâṛañjaḍaiyaṇ, Mr. Venkayya wrote that "It now seems to me that the former (the Tirupparaṅkuṇṛam record) might be posterior to the latter, (the Madras Museum Plates). At any rate the identification of Mâṛañjaḍaiyaṇ must be based upon better evidence than the mere identity of the second portion of the two names." ([17]) I confess I do not quite grasp the reason adduced by him in favour of his view. It appears to me that there is no difficulty in accepting the identity of the king mentioned in all the three inscriptions, the Madras Museum plates, the Tirupparaṅkuṇṛam and the Trivandram Museum stone inscriptions, with the king of the same name found in the Âṇaimalai record. For, the name Mâṛañjaḍaiyaṇ implies that Śaḍaiyaṇ or Jaṭilavarman was the son of Mâṛaṇ ([18].) Hence, the latter half of the name Mâṛañjaḍaiyaṇ is the proper name of the king, and as it is, the identity of this portion of the name is most important. Sometimes the simple name Śaḍaiyaṇ is amplified into Neḍuñjaḍaiyaṇ either because of the exigencies of metre or for diction, as in the Madras Museum plates etc. The same record states that Jaṭila or Neḍuñjaḍaiyaṇ bore also the name Parântaka, the name by which he is called in the Âṇaimalai inscription.

([13]) Ind. Ant., Vol. XXXVII, pp. 193-8.
([14]) An. Rep. on Ep. for 1907, p. 108.
([15]) S. I. I., Vol. II., p. 364.
([16]) See Śendamiḷ, Vol. VI., p. 59.
([17]) An. Rep. on Ep. for 1907, pp. 62-66.
([18]) Compare the name with the following that occur in inscriptions :—Parântakaṇ-Kundavvai, Krishṇaṇ-Ramaṇ, Paḷiyili-Śiṛiyanaṅgai, Nakkaṅ-Koṛṛi etc.
([19]) Ep. Ind., Vol. IX., p. 86, f. n. 13.

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Again, there is a close resemblance in the Vaṭṭeḻuttu letters employed in these various documents which lends all probability to the notion that all these records belong to the reign of Jaṭila or Parântaka. For the reasons given above the opinion of Mr. Venkayya seems doubtful.

He thinks that the Trivandram Museum inscription may be a record of the king Varaguṇa Pâṇḍya, though, he says, this is not absolutely certain (19). As usual he does not give any reasons for his assumptions, nor does he state whether it is the first or the second Varaguṇa Pâṇḍya of the table who is taken by him as identical with the king mentioned in the Trivandram inscription. I should think that the surmise of Mr. Venkayya is not correct as the alphabet employed in the Trivandram document belongs to a much earlier period than that of the time of Varaguṇa Pâṇḍya, the first or the second. I believe that Mâṟañjaḍaiyan of our record is the same as Parântaka of the Âṇaimalai inscription and hence lived about the second half of the 8th century.

Having determined the age of **Mâṟañjaḍaiyaṉ**, let me summarise the history of his reign. The Uttara-mantri of this king in the year 770 A.D., was Mâṟaṅkâri (Sans. Mârasûnu, Kâri the son of Mâṟaṉ) *alias* Mûvêndamaṅgala-ppêraraiyaṉ, a native of Karavandapuram and belonged to the clan of *vaidyas*. (20) In his Madras Museum plates Mâṟañjaḍaiyaṉ calls himself a *paramavaishṇava* and in conformity with the faith of his master and perhaps his own also, this Uttaramantri began the excavation of the Narasiṁha shrine in the Âṇaimalai hill. (21) His brother Mâṟaṉ-Eyiṉaṉ (22) *alias* Pâṇḍi-maṅgala-viśaiyaraiyaṉ, who succeeded him to the place of Uttaramantri after his death, completed the shrine. (23) In the 6th year of the reign of the king, his mahâsâmanta was Śâttan-Gaṇavadi *alias* Pâṇḍi-amirdamaṅgala-varaiyaṉ. (24) Before the 17th year of his reign he had fought the battles of Viṇṇam, Veḷḷûr and Śeḻiyakkuḍi with some unknown foes. He defeated Adigaṉ in the battles of Âyiravêli, Ayirûr, and Pugaḻiyûr and drove the Pallava

(20) The Aṇaimalai Inscription, Ep. Ind., Vol. VIII.

(21) It is curious to note that a shrine for Narasimha, the Brâhmaṇ Lion God, was excavated in the Aṇaimalai hill (the Jaina Elephant hill). Perhaps it was intended to symbolise that the lion of Brâhmaṇism put down the elephant, the Jainism.

(22) I owe this reading to Mr. G. Venkoba Rao.

(23) In his paper on the Aṇaimalai inscriptions, Mr. Venkoba Rao, reading the word *nirattaḷi* as *nirttaḷi* corrects it further into *nîrtteḷi* and translates it as 'sprinkle water', 'consecrate' and compares the expression with the Sanskrit *prôkshaṇam*. The passage distinctly reads *nirattaḷi*; there is no *puḷḷi* over the letter *r*. As it is, the word is a compound of *nirattal* and *aḷittal*; *nirattu* means bring to order, completion or perfection and *aḷittal*, to bestow or confer upon. Hence the compound means 'to bestow upon (the public) after causing it to be completed'.

The second of the two Aṇaimalai records is taken by Mr. Venkoba Rao as a supplement to the first; Mâṟaṅgâri, occurring in it, has been taken by him to be identical with Madhurakavi *alias* Mârasûnu of the first inscription. While admitting that Mâṟaṅgâri excavated the cave and set up the image of the god in it and bestowed upon Brâhmaṇas immensely rich *agrahâras*, Mr. Venkoba Rao asserts that he died without consecrating it. The distribution of lands among the Brâhmaṇas etc., takes place always during the consecration ceremony and there is no need for him to have gone out of the way and say that the consecration was not yet over when the first record was engraved. The consecration was in fact performed but some minor works including the construction of the *mukha maṇḍapa* were left incomplete by Mâṟaṅkâri and these were finished by his brother Mâṟaṉ-Eyiṉaṉ, as soon as he became the Uttara-mantri.

Again I cannot understand why, in an inscription which uses Sanskrit words such as *anujans*, *varggârôhaṇam* etc., freely, the Tamil word conveying in a way the sense of the Sanskrit word *prôkshaṇam* or *samprôkshaṇam* should have been employed. If the writer had the idea of consecration in his mind, I have no doubt, he would have used the word *prôkshaṇam* or some thing more expressive, in Sanskrit itself. I regret I am obliged to entirely differ from Mr. Venkoba Rao in this matter.

(24) Tiruppaṟaṅguṉṟam Inscription of Mâṟañjaḍaiyaṉ. Ind. Ant. Vol. XXII. p. 69.

(25) This is the modern Pêrûr in the Coimbatore District. It is distinctly called Kâñchivây-pPêrûr in the Periyapurâṇam; "Koṅgiṟ-Kâñjivay-pPêrûr kuṟugiṉâr" (He, Sundaramurtti, approached Kañjivay-pPêrûr in the Koṅgu country). See Êyarkôṉkalikkâma Nayaṉar purâṇam, verse 88.

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and Chêra who came to his aid to the quarters from which they came. He then proceeded against the Koṅgu country, captured its king alive and sent him to Madura, his capital, as a prisoner of war. Entering victoriously KāñchivâypPêrûr (25) he was pleased to erect there a large temple for Vishṇu. Neduñjadaiyaṉ then turned his attention towards his southern neighbours. He invaded the Vêṇâdu whose king he despatched to the other world. The stronghold of the Chêras, Viḻiñam, was next destroyed. The king afterwards set about strengthening his frontier fort of Karavandapuram; he built strong and high walls of fortification and surrounded it with deep moats. In the same record he is styled Paṇḍitavatsalaṉ, Virapurôghaṉ, Vikramapâragaṉ, Parântakaṉ, Parama-vaishṇavaṉ and Neduñjadaiyaṉ. His mahâsâmanta in the 17th year of his reign was Dhîrataraṉ Mûrtti-Eyiṉaṉ *alias* Viramaṅgalappêraraiyaṉ and the commander of the elephant brigade (*mataṅgajâdhyaksha*) was Śaṅgaṉ-Śiridaraṉ *alias* Pâṇḍi-Iḷaṅgômaṅga-lappêraraiyaṉ of Koḻuvûr.(26)

Mâṟañjadaiyaṉ once again invaded the Chêra country, defeated and left the Chêra army in confusion outside Viḻiñam and retired to Karaikkôṭṭai. There, he was besieged by the Chêra army which caused some loss to his forces.(27)

The name of the queen of Mâṟañjadaiyaṉ appears to be Nakkaṅ-Koṟṟi (Koṟṟi, the daughter of Nakkaṉ). (28)

The following are the names of places that occur in this document: Viḻiñam, Karaikkôṭṭai, Koḻuvûr and Perumûr, Viḻiñam is at present a popular fishing village in S. Travancore. Koḻuvûr appears to be in the Pâṇḍya country and is mentioned in a number of inscriptions copied in the Madura and Tinnevelly Districts. I am not able to identify Karaikkôṭṭai and Perumûr.

Text (1)

1. ஸ்ரீ கோமாறஞ்சடையற் [கு இ]-
2. ருபத்தேழாமாண்டு [||*] சோமா-
3. ஞர் படை விழுஞத்து (2) புறத்து
4. விட்டுழக்கக் கரைக்கோட்டை அழி-
5. ப்பான்வர பெருமானடிகளுள-
6. [ன்பு] மிக்கூள (3) இரணைகீர்த்தி [யு]-
7. ம் அமர்க்கழியும் உள்வீ-
8. ட்டிஞெற்றைச் சேவகர் கோட்-
9. டை அழியாமை (4) காத்தெறி-

(26) The Madras Museum Plates.

(27) Trivandram Museum Inscription.

(28) Mr. Venkayya takes Nakkaṅ-Koṟṟi as the wife of Sâttaṉ-Gaṇavadi. My reasons for differing from him are; one, as soon as the date is given in the regnal year of the king, the inscription introduces Sâttaṉ-Gaṇavadi with the expletive particle *maṟṟu*: Nakkaṅ-Koṟṟi is also similarly introduced. Two, the king is referred to, in the first instance, that is, when Sâttaṉ-Gaṇavadi is spoken of, as *avaṟku*, an honorific plural form of the third personal pronoun *avaṉukku*, whereas Sâttaṉ-Gaṇavadi is referred to only in the singular number, as in *sâmantan*, *vaijyan* and *araiyaṉ*. In the second instance, that is, while Nakkaṅ-Koṟṟi's name is mentioned, the same *avaṟku* is used thereby referring the king. If she had been the wife of the *sâmanta*, to be consistent with the other portions of the inscription, she should have been described as *avaṉukku dharmma-panniyâgiya* *Nakkaṅ-Koṟṟi*.

(1) This inscription together with an eye copy has been published in the Travancore State Manual. I republish it from inked impressions prepared by my copyists.

(2) Read விழிஞத்து.

(3) Read மிக்குளம

(4) Read அழியாமே.

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Trivandram Museum Inscription of Maran

T. A. GOPINATHA RAO. SCALE 0.3 HALF-TONE BLOCK BY M. E. PRESS.

and Chêr [illegible] which they came. He then presumed [illegible]
the Koṅ [illegible] his capital, as a [illegible]
war. F [illegible] was pleased to erect there a [illegible]
for Vis [illegible] his southern neigh[illegible]
invade [illegible] world. The strong[illegible]
Chêra [illegible] about strengthening [illegible]
fort c [illegible] of fortification and [illegible]
deep [illegible] Virapurogiyan, [illegible]
Parà [illegible] in the [illegible]
his [illegible] and the [illegible]
the [illegible] alias [illegible]
la [illegible]

[illegible] defeated and left the Chêra [illegible]
c [illegible] There, he was besieged by the [illegible]
[illegible]

[illegible] Nakkaṅ-Korri (Korri [illegible]

[illegible] the names of [illegible] Vilinam, [illegible] Vilinam [illegible] fishing village in S. Travancore [illegible] to be in the [illegible] mentioned in a number of [illegible] and Tinnevelly [illegible] to identify [illegible]

Text[illegible]

1. [illegible]
2. [illegible]
3. [illegible] (²) [illegible]
4. [illegible]
5. [illegible]
6. [illegible] (³) [illegible]
7. [illegible]
8. [illegible]
9. [illegible] (⁴) [illegible]

(¹) The Madras Museum Plates.

(²) Trivandram Museum Inscription.

(³) Mr. Venkayya takes Nakkaṅ-Korri as the wife of [illegible] Gaṇavadi. My reason [illegible] as the date is given in the regnal year of [illegible], the inscription [illegible] Nakkaṅ-Korri is also similarly introduced. Two, the king is referred to [illegible] while Sattaṉ-Gaṇavadi is spoken of, [illegible], an honorific plural form of the [illegible] whereas Sattaṉ-Gaṇavadi is referred to only in the singular number, as in [illegible] In the second instance, that is, where Nakkaṅ-Korri's name is mentioned, [illegible] is used thereby referring the king. If she had been the wife of the sâmanta, to be consistent [illegible] portions of the inscription, she should have been described as [illegible] dharma [illegible] Korri.

(⁴) This inscription together with an eye copy has been [illegible] it from inked impressions prepared by my copyists.

(⁵) Read [illegible]. (⁶) Read [illegible]

(⁷) Read [illegible].

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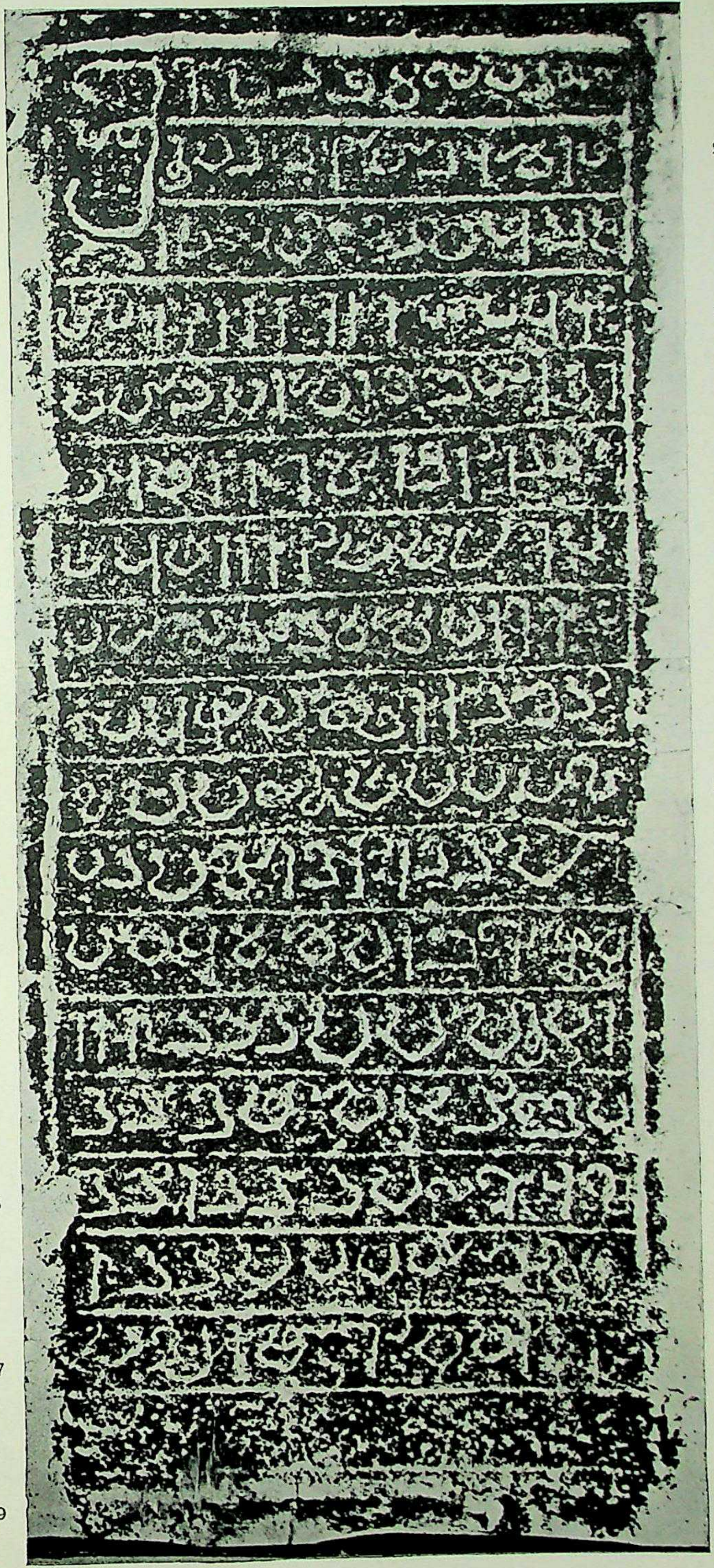
Trivandram Museum Inscription of Maranjadaiyan



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10. ந்து பலரும் பட்ட இ-
11. டத்து இரணகீர்த்தி உள்-
12. விட்டுச்சேவகன் கொழுவூ-
13. ர்கூற்றத்துப் பெருமூர்-
14. த்தாதம் பெருந்திணை [அ]-
15. த்திரத்தாற் பலரொடு [ங்]-
16. குத்திப்பட்டான் (5) இ[ரு].
17. பது-கமாளி........

Translation.

In the twenty seventh year of (the reign of) the prosperous king Mārañjaḍaiyaṉ ; while the army of the Sêramâṉar that was left in confusion (6) outside Viḻuñam, came for the purpose of destroying (the fort of Karaikkôṭṭai, Iraṇakirtti (Ranakirtti) one of the very loving servants of the Perumâṉ (7) (the Pâṇḍya king, Mārañjaḍaiyaṉ) fought in defence of the fort together with the *oṟṟai-chchêvagar* of *uḷvîḍu* (8) against the army of the Chêra which was contending (9) to destroy it, and after stabbing several, died where several others had fallen, by the arrow of the oṟṟai-chchêvagan of uḷviḍu, Tâdan-Perundiṇai (10) of Perûmûr in the Koḻuvûr-kûṟṟam . . . .

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(5) I am not able to make out the sense of what follows.

(6) *Ulattal* means getting confused or distressed in mind. Cf. கண்ணிலான் பெற்றிழந்தானென உழந்தான் காலவேலான், The wielder of the spear that resembles Kâla (Yama), felt distressed like that blind man who lost his sight (immediately) after he got it (by a miracle). Kamba Râmâyaṇam, Bâlakâṇḍam.

(7) Supreme lords are generally referred to as the Perumâṇaḍigaḷ or Perumâṉ. We have the prominent instance of this usage among the Western Gaṅgas, who add *perumânaḍi* to their names as almost a part of it : e.g., Eraha-vemmaḍi, Râjamalia Perumâṇaḍigaḷ, Nitimârgga Perumâṇaḍigaḷ, etc. Madirai-koṇḍa Kô-pparakêsari warman is similarly styled Perumâṇaḍigaḷ in the Kiḻ-Muṭṭugûr inscription (Ep.Ind.Vol.) ; but Dr. Hultzsch, the editor of the paper on that inscription, suspects if it cannot refer to a Western Gaṅga king. It appears that this suffix is no characteristic of the Gaṅgas only. In the Kiḻ-Muṭṭugûr inscription it refers to Parântaka. He is called by the same appellation Perumâṇaḍigaḷ and also Emberumân in his Uttaramallûr inscriptions. (Nos. 1 and 2 of the Madras Epigraphist's collection for 1898.).

(8) Compare *malaiyâṇa oṟṟai-chchêvagar* occurring in an inscription of Tirukkôyilûr published by Dr. Hultzsch in Ep. Ind. Vol. VII. p. 141. There the compound has been interpreted as 'the unrivalled warriors of Malayâḷam'. It would surely have that meaning if *oru* instead of *oṟṟai* had been used : for example, *oru tâṉ-âgi*, being oneself unrivalled by others ; *oru suḍar*, 'the unrivalled light', (the sun) ; *oru sêvagaṉ*, 'the unrivalled warrior' etc. *Oṟṟai* always signifies single, one only as opposed to many ; e.g., *oṟṟaikkâsu*, 'a single cash', *oṟṟai-kkâl Ori*, 'the single-legged Ori' etc. Oṟṟai-chchêvagar might possibly be related to the word *oṟṟu* meaning a spy : the term *oṟṟai-chchêvagar* might then be taken to mean the soldiers who are employed as spies.

(9) *Amar-kaḻidal* is a compound made of *amar* and *kaḻidal* meaning *battle* and *finishing* respectively. The literal meaning of the compound therefore is finishing the battle.

(10) Perundiṇai appears to be the name of an office, and is here applied to the holder of it.

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